

Foreign Mission Information

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
EDUCATIONAL DEPARTMENT

(Presbyterian Church in the U. S.)

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BOX 330, NASHVILLE 1, TENNESSEE

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DR. FULTON'S REPORT

Excerpts from the Narrative Report of the Executive Secretary to the Executive Committee of Foreign Missions on his visit to the Far East in company with Dr. Wm. M. Elliott, Jr.

Through the letters sent back from time to time, the members of the Executive Committee are already familiar with many of the experiences and happenings of this memorable trip that it was my good fortune to take in company with Dr. Elliott. I want to take this opportunity to express to the Committee my sincere thanks for the rare privilege of visiting our Far Eastern fields at this most interesting and critical time in their history, of meeting again with our wonderfully fine group of missionaries, and of enjoying throughout this trip the fine companionship of as choice a fellow-traveler as one could ever desire to have.

Leaving Gulfport, Mississippi, aboard the Waterman Line freighter, Fairland, on November 17, we spent approximately two and a half months in the Far East and landed in San Francisco from the American President Line SS General Gordon on March 19, 1947.

CHINA

The period from December 20 to February 8 was spent in China, and during this time we visited every Station but two, conferring with our missionaries, meeting with representative groups of Chinese leaders, inspecting our property, visiting schools and hospitals, attending church gatherings, making addresses to both missionary and Chinese groups, discussing policies, examining methods, and seeking to observe, understand, remember, assimilate and record our impressions, draw our conclusions, form our convictions and draft our recommendations. The recommendations, for the most part, will appear in the report of the Survey Committee and I do not know, as I begin the writing of this report, whether Dr. Elliott and I shall have anything to add beyond what has already been presented officially by our China group through its formal actions. The two

Stations that we were unable to visit were Haichow and Yencheng, both situated in pockets virtually surrounded by the communist armies. It would have been possible to reach Haichow, but only by extending our stay for probably three weeks, as the only available means of access was by an irregular boat service up the coast, and this was fraught with so much uncertainty that it did not seem wise to undertake it. Moreover, conditions at all our Stations were similar enough to make it unnecessary to visit every point, where this would entail an extravagant cost in time or money. We felt that our most important task was to sit with the Survey Committee to offer what help we could in facing the countless problems that have con-

verged upon our missionaries at this time of readjustment, and our visit was brought to an end by a ten-day session with our China group in Shanghai, during which we covered as best we could every important phase of our work and of its future.

LIVING CONDITIONS

One of the outstanding impressions that remains with me vividly and painfully is of the conditions under which our missionaries are having to live. The houses, for the most part, are dismal. Those that are in the best condition have been temporarily repaired, but even where they are structurally sound



they are far from being cozy or comfortable. Only a few are equipped with running water. Even in the case of the excellent house at 14 Route Winling in Shanghai, probably the best in the entire Mission, much needs to be done in the way of repair and redecoration to put the house in comfortable living condition. The residences are badly run down through neglect, misuse and outright vandalism. Much furniture was stolen, broken to bits, or burned, and most of our missionaries are living with odd pieces that have been picked up here and there, in some cases recovered from Chinese friends who kept them in their own homes in order to preserve them against the day of the missionary's return.

The chief problem is fuel, and it is no exaggeration to say that all of our missionaries have suffered acutely during this winter for the lack of coal and wood and oil. All of these are available in very small quantities, but the price is almost prohibitive and this, I believe, is the greatest single privation that our missionaries are having to endure. The impression of stuffed overweight that many of our missionaries give is due not to the fact that they are fat but to the phenomenal amount of clothing that they are forced to wear as a protection against the weather. Thanks to the kindness of Mrs. Farrior and others, Dr. Elliott and I were provided with an abundance of garments, many of a strange and astonishing design, which served us well when riding in open trucks, on unheated trains, or river barges and the other diverse instruments of torture that the Chinese call their public utilities.

The food problem, though not as acute as that of fuel, is nevertheless a difficult one, though our missionaries have been fortunate in securing certain army supplies that were made available to them at one dollar per case. Most of them avail themselves of the opportunity of purchasing considerable stocks from this source and one recognized a certain sameness in the diet as he traveled from place to place and found missionaries living out of the same cans. There were some ludicrous situations that developed, owing to the fact that one could not always choose what he desired, but merely paid his money down and received in return cases of whatever was available at the time. Mr. and Mrs. Hudson were the proud possessors of one hundred cases of pumpkin, and their prank-playing fellow missionaries have taken delight in sending them additional cans of pumpkin as Christmas presents or as special gifts on other festive occasions!

All in all, missionary life in China today must be characterized as rigorous. It takes real stamina to endure the physical conditions. It was hard to believe that these were the same homes in which ten years ago our missionaries were living with a reasonable degree of pleasure and comfort.

One of the worst features of the situation today is the isolation in which many of our missionaries are having to live as they spread themselves thin over the whole area of our

China field in an effort to provide some oversight at every Station. Our hats are off to those single ladies who are living alone in interior Stations, almost completely cut off by time and distance from the nearest of their colleagues. The seriousness of this condition is enhanced by the fact that at the time of our visit there was only one doctor on the field. With the exception of four or five whose physical state is a matter of concern, our missionaries appeared to be in reasonably good health, though one wonders how long they can last in the face of overwork, loneliness, and the strain of heavy responsibility.

PROPERTY

The physical hurt suffered by our buildings and installations throughout the territory cannot be imagined by anyone who has not actually seen the destruction that has taken place. The worst single instance is at Kiangyin, where 23 out of 26 buildings, formerly comprising one of the finest mission stations in all China, have been burned to the ground. Other Stations, though suffering in lesser degree, have seen the spoliation of major units of work. The hospitals at Sutsien and Soochow are in ruins. The property of the North China Theological Seminary is wrecked. At least fifteen missionary homes are either completely razed or so badly damaged that they will have to be torn down. All of those that are still standing are mutilated in greater or lesser degree. Windows are without glass. Window frames have been torn out. Floors have been ripped up. Staircases are gone. Ceilings are no more. Heating systems have been stolen or torn out. Even where the fixtures are still left, as in the case of the Shanghai house, pipes have been cut and the systems are inoperative. Compound walls are broken down and piles of debris are to be seen in the premises that were formerly so neatly and carefully kept.

It is evident, even without the benefit of a technical survey, that the \$1,000,000 rehabilitation fund the General Assembly has authorized for the revival of our work in China, Japan and Korea could all be applied to China alone and still fall far short of repairing the buildings that will be essential to set our program of work going again. And this does not take into account the destruction of scores of Chinese churches, pastors' residences, and other buildings for which the Mission is not directly responsible but in which we have a sympathetic interest.

FINANCES

The fabulous rate of exchange is the talk of all China. When Dr. Elliott and I arrived on December 20, 1946, each American Dollar that we exchanged for Chinese money brought 6,600 Chinese Dollars. It would seem that at this rate of multiplication the churches of America ought to be able to do missionary work in China at a minimum of cost. But these ratios are entirely meaningless. The

important question is, "What will the \$6,600 buy?" The answer is: seven oranges, or eight bus tickets, or one taxi fare from the bund to the Farriers' house, or a lunch at the Y.M.C.A. restaurant, or a half pound of meat. A pair of shoes costs \$225,000; an ordinary necktie \$48,000; a suit of clothes \$1,500,000. I bought a rug, a nice one, and paid \$2,730,000 for it.

When Dr. Elliott and I returned to Shanghai during the latter part of January, the exchange rate had advanced to \$6,700 Chinese Dollars for one American Dollar. Within a week it had jumped to \$11,000; but the prices of commodities advance accordingly so that the higher rates of exchange offer no advantage. They simply complicate the arithmetic. So sharp is the rate of fluctuation, that a merchant who sells a garment today for \$100,000 must replace it on his shelves at once, for tomorrow the same garment may cost him \$120,000. Interest rates range from 18 per cent to 25 per cent per month, and this is not exorbitant. If you lend a man \$1,000 Chinese Dollars today, and he repays you with \$1,250 thirty days from now (the principal plus 25 per cent interest) you will probably have lost money in the transaction, because the \$1,250 will not be worth thirty days hence what the \$1,000 is worth now. About twenty years ago a certain Chinese purchased \$1,000 (Chinese) worth of stock in a certain corporation. At that time the Chinese Dollar was strong and was in the ratio of about two to one to the American Dollar; that is to say, it was worth about fifty cents in our money. Last year he received a dividend on his investment of \$200,000; which actually represented a return of four or five per cent on his investments, but most of it was taken away from him under the excess profits tax, since no one, on the basis of figures, had a right to get a dividend of \$200,000 on an investment of \$1,000! Such are the ludicrous situations that arise out of the present economic chaos in China.

It should be borne in mind that all this time the Associated Mission Treasurers in Shanghai has been sticking strictly to the official exchange rate which offers only \$3,350 Chinese Dollars for each American Dollar. This has been done in spite of the fact that one could go to any one of hundreds of exchange shops in Shanghai and receive at least twice or three times as much for his money. As an official agency of the Missions it was felt that the Associated Mission Treasurers should not trade in the open market but stick to the rate fixed by the Chinese government and recognized as legitimate. Conscience on this subject, however, was beginning to relax. Everybody else was trading on the open market. There was nothing secret about it. The exchange shops were operating in plain view of the street, and American Dollars were being passed over the counter only to come back in the form of great bundles of Chinese money at the rate of \$10,000 or \$11,000 to one. Shortly after Dr. Elliott and I left China the figure mounted to the record level of \$15,000 Chinese for one

American Dollar. The government itself was trading in the open market, and the missionaries were beginning to feel that even the Associated Mission Treasurers should no longer hold to a policy which had the effect of cutting the value of our American Dollar to one third or less of what it was actually worth. Serious consideration was being given to an arrangement whereby our Treasurer in Shanghai would borrow Chinese money from an American business firm in the city, with the understanding that Mr. Hearn, our Committee Treasurer, would deposit an equivalent amount in American Dollars at a reasonable rate to the credit of this firm in New York. This would avoid the actual exchanging of American money on the Shanghai open market which would involve a technical violation of the regulations of the Chinese Ministry of Finance and possibly involve our Mission Treasurer in trouble.

What effect on all this the recent announcement of a new official rate of 12,000 to 1 will have remains to be seen. If prices remain as they are, this change would more than treble the value of our U. S. dollar appropriations when converted into Chinese National Currency, and would be a great boon to us in the work. If, however, it merely sets off a new round of inflation, it will have succeeded only in complicating a situation that even now requires the ordinary pedestrian to carry a suitcase to contain his money and a comptometer to figure the simplest business transactions.

THE GENERAL STATE OF THE WORK

It was both surprising and gratifying to see how broad a program of activities is already under way at our several Stations despite the fact that we have as yet only a skeleton force in China.

At HANGCHOW the city churches are all alive and going; Hangchow College has a record enrollment; the Community Center is operating with a school and a fine work for refugees; and the Union Girls' School, in which we are represented by Miss Margaret Sells, is doing excellent work with more students than it can well accommodate.

At KASHING, where we now have our largest missionary group, the churches both in city and in country, are carrying on, some at a poor dying rate, and some with fine vigor and excellent attendance; the Community Center offers a night school and recreational program for the young men of the city; the hospital, under the direction of Dr. Mason Young, has occupied about one-half of its original plant and is rendering a fine service. The Kashing High School, of which William Koo is the capable principal, is full to capacity with 599 students. Mr. and Mrs. Hudson are in charge of the evangelistic work, with Mrs. Hudson conducting an excellent Bible School and school for refugees. Mr. and Mrs. Jack Vinson are located at Kashing for their language study and he has been assisting in work with the students of the Kashing High School.

At SOOCHOW Rev. and Mrs. John Minter are active in city and country evangelism and enjoy a fine relationship with Chinese leaders both in that area and in other parts of the Presbytery; a clinic is going in one of the smaller buildings standing intact in the hospital compound; and an independent school is temporarily using our Girls' School Building there.

At KIANGYIN, despite the almost total destruction of our whole Station property, the country evangelistic work is said to be the strongest in the entire Mission; the hospital is operating under the direction of a Chinese doctor; and one school building has been renovated to accommodate a splendid middle school which taxes the capacity of the facilities. Our missionaries at Kiangyin are Rev. and Mrs. Andrew Allison, Miss Katherine Thompson, and Miss Marion Wilcox.

At NANKING, the Nanking Theological Seminary is operating at full capacity with an enrollment of about 80 students. The Bible Teachers' Training School is also open, and Miss Florence Nickles represents us in this excellent union work.

At TAICHOW, the hospital, though badly damaged and partly closed, is continuing a partial program under the direction of a Chinese doctor; there is also a good school at the Girls' School compound, while a refugee school occupies the boys' compound; the evangelistic work in the country lags for the lack of an ordained missionary to give it assistance and direction. Our missionaries at Taichow are Miss Marguerite Mizell and Miss Gussie Fraser.

At HWAIAIFU, Miss Lillian Wells is carrying on alone, but is doing a fine work through personal visitation, through the teaching of Sunday School classes, and in her general work with the women and girls.

At TSINGKIANGFU, our hospital is running at something more than one-half of its original capacity with the splendid help of an UNRRA doctor and nurse in addition to the Chinese staff. Miss Margaret Wood is our one missionary at this important place and is doing a heroic work in reviving the activities of the Station. The country evangelistic work is badly run down, but will respond quickly to the leadership of an ordained missionary when one is available.

At SUTSIEN, the city churches have suffered greatly under the ruthless opposition of the communists who have been strong in that area; but the country churches have carried on in a fine way, revealing the excellent work done by Dr. Junkin and others in past years.

At SUCHOWFU we probably have the strongest present center of all our work in China. Two schools have been operating throughout the war under the direction of the local Presbytery, and have a combined enrollment today of approximately 1,800; the hospital is functioning well under the direction of Chinese doctors and Mrs. McFadyen; the city churches are the strongest in all our mission territory; the country work has suffered but is reviving under the ministry of Rev. F. A. Brown. The North China Theological Seminary, driven from its former location at Tenghsien, is now operating on a refugee basis in the buildings of the Bible School at Suchowfu. There is an enrollment of approximately 45 or 50 men and women. Our missionaries at Suchowfu are Rev. and Mrs. Frank Brown, Dr. and Mrs. M. A. Hopkins and Mrs. McFadyen.

At HAICHOW, the hospital and evangelistic work are in good condition, the hospital being maintained under the direction of a Chinese doctor and the evangelistic work under the oversight of Dr. McLaughlin. Dr. and Mrs. McLaughlin are our only missionaries at that Station.

Looking at the work generally, it might be said that it is "spotty". That is to say, in some instances it is strong, having grown remarkably during the war years; in other cases it is weak, showing the definite effect of neglect and lack of oversight. Many of the Chinese Christians and leaders inspire admiration for the courage and initiative with which they have carried on; while in other cases one is conscious that there has been a let-down and is moved to impatience at the apparent willingness to let the missionary come in and pay the bills and do

the hard work. All in all there have been some very significant gains during the war years, especially along the lines of a developing sense of responsibility, a determination on the part of the Chinese to support their own work, and a recognition that this is the time to press the claims of Christianity in the new day into which China is emerging. Our missionaries are determined that these gains of the war years must not be lost, and they are exercising the utmost of discretion in the assistance that they give, both personally and financially, to avoid pauperism and to encourage the development of the Chinese Church in initiative and self-reliance.

THE PERSONNEL SITUATION

The most urgent need of our China Mission at the present time is for an early reinforcement in personnel. The outlook is rather discouraging. Not that volunteers are lacking, for there are still veteran China missionaries in the United States who are ready to return and there are young people who are offering themselves for service in that field; but the financial situation sets a definite limit upon the number of missionaries that can be supported in China at the present time. Let us suppose, for example, that \$300,000 of this new year's budget could be designated for China. This would represent approximately one-fourth of our total Foreign Mission income, and it is hardly likely that more than this amount could be allocated to that Mission. At the present estimate of \$5,000 per missionary per year to cover all costs, this considerable sum would support only 60 missionaries, whereas our pre-war strength in that field was approximately 200 missionaries. This is the thing that is giving your China missionaries more concern than any other one problem at the present time, and it deserves the most earnest consideration that the Committee can give to it.

THE UNION UNIVERSITY

No problem confronting our China Mission today consumed as much of our time and attention on our visit as did the proposal to unite Hangchow College (Presbyterian), Soochow University (Methodist), St. John's University (Episcopal), and the Shanghai Baptist College in an East China Union University to be located in Shanghai. We conferred at length on this subject with Dr. Baen E. Lee, President of Hangchow College, with the Presidents of St. John's University, Soochow University, and Hangchow College in a special conference, and with our Survey Committee and others, the aggregate time spent in such discussions consuming several days of our visit.

The situation, briefly summarized, is as follows:

The Shanghai Baptist College has definitely withdrawn from the proposal.

This leaves the other three institutions—Hangchow College, Soochow University, and

St. John's University to work out a triangular plan.

A special committee on the field, representing these three institutions, is now seeking to draft an operating agreement.

Our own Survey Committee took action last year approving the participation of Hangchow College in the scheme on two conditions:

(1) That the predominant Christian character of the faculty could be guaranteed; and

(2) That the expense of operating the Union University would not consume a disproportionate share of our annual appropriation to the Mission.

While this action appeared as progress, it has really settled nothing at all, for the whole crux of the matter lies in the two reservations that were made, and nothing has been presented as yet to provide the assurances that our missionaries want on these points. The whole matter is somewhat like the position of a young man who says that he is in favor of marriage, provided he can find the right girl and provided she will have him. The whole problem is complicated by the fact that the plan of union now under discussion is far more centralized than any plan that has been before our Executive Committee for consideration or the scheme first presented to the Mission. In the original draft of the proposed University, each of the participating colleges was to retain a certain degree of identity and separate control. Each would keep its original name; each would provide its own dormitory and classroom buildings for the special departments for which it was responsible, (in the case of Hangchow College, the departments of Engineering and Commerce were the ones assigned); each would appoint its own faculty; each would control the religious teaching and cultivation of its own students; and each would provide the budget necessary for the maintenance of its particular part. To be sure, all were to be brought together in adjacent locations on one common campus, and there was to be a central Arts School and an administration building for the coordinating of all of the several activities of the University under one President; but the different colleges were to enjoy a degree of autonomy within the structure of the university organization as a whole.

This has now been completely changed, and the new proposal calls for one administration, one faculty, one budget and one board. On this board of fifteen members our Mission would have one representative.

The members of our Survey Committee were quite free in expressing their misgivings. Their fears took the following lines:

They are afraid of the bigness of such an institution. They have seen even in the United States the strong trend toward the secularization of large institutions even those that have had a definite Christian ancestry.

They do not like the liberal atmosphere and position of a part of the participation and are wary of the implications of a strongly centralized union in which that view would participate.

They are concerned over the fact that the safeguards contained in the original plan, by which Hangchow College would be able to order its own spiritual life and select the men who are to compose its own faculty, have now been discarded in the new proposal that is before them.

They do not know what the demands of such an institution will be in financial terms. No estimates have been presented to them of the cost or of the annual drain upon our China budget. Some expressed the feeling that they would prefer to close Hangchow College and cast their lot in with St. John's University in which they have confidence and which is by far the best equipped of the three institutions concerned, rather than enter into an arrangement that is fraught with many dangers and uncertainties.

They would still prefer, if it were possible, to continue as in the past with a separate institution in which we would cooperate with the U. S. A. Presbyterian Church, and are wondering if all hope of continuing such an institution is gone.

They feel that before committing ourselves to the union as now outlined, an approach should be made both on the field and in the United States to the U. S. A. Mission and Board to see whether it might not yet be possible for us to maintain a strictly Presbyterian institution in China.

This is the way that the matter now stands. If such conversation with the U. S. A. Presbyterians should fail, we might explore the possibility of some proposal along the line of earlier consultation that would allow each participating institution to retain the right to appoint its own faculty members, to control its own budget and to determine the religious instruction within its own student body.

There is no new recommendation from the Survey Committee at this time and I am sorry to report that, aside from a fuller understanding of the difficulties involved, our conferences with our own missionaries and others on the field have resulted in no visible progress toward a solution. One of the elements of confusion in the whole situation is that the plan has not yet been delineated with sufficient detail to let us see exactly what we are talking to. When this is done, and the final plan is submitted, there will be opportunity, I believe, for a more intelligent consideration of all that is involved.

WEST CHINA

There was no sentiment in the Survey Committee in favor of opening a work in West China at this time. The reasons, stated briefly, were as follows:

We are at work in one of the most strategic areas of all China, at the very center of the great struggle that is going on in that country.

Our field is immense in its population as compared with the sparsely populated West China areas. We have only scratched the surface of the great need in Kiangsu and Chekiang.

Within our Mission territory are literally thousands of unreached villages and towns. The Taichow field alone, with a population of almost 4,000,000 people, is recognized as the most scantily evangelized section in the whole Chinese republic.

Our East China field represents the New York, Philadelphia, Baltimore, Pittsburgh and Washington sections of the Chinese republic, and to divert personnel from this area to begin work in West China, would be tantamount to abandoning our populous East to go to Montana or British Columbia.

It is pointed out, further, that in our field we are at the point of communism's deepest and most serious penetration into the very heart of China and that this is the most important "front" at which our testimony could possibly be spoken.

Lastly, the desperate need of the East China field and of our missionaries for help in the tremendous task that this area presents would seem to be an effective answer to any suggestion that we enter a totally different section at the present time. It was felt that nowhere in all China was there work of a more truly pioneer character than in the great province of Kiangsu where much of our work lies.

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To Japan in transit to KOREA.

Leaving Shanghai on the night of February 8, we flew by Air Transport plane to Tokyo in the incredibly fast time of five hours, arriving at the Haneda Airport on the outskirts of Tokyo at three o'clock in the morning, February 9. We had to spend four days of our precious time in Tokyo, most of this period being spent in reporting to the appropriate military authorities, securing our necessary papers, including AGO and PX cards, and getting written orders that would permit us to proceed to our several stations in Japan, and later to Korea. However, while we were in Tokyo, we spent one evening with the Commission of Six of the Foreign Missions Conference, had a brief interview with officers of the Kyodan at their headquarters, and consulted for several hours on two days with Major Lardner Moore, our missionary who is serving with the Allied Military Tribunal. A part of one day was spent on a trip to Yokohama in order to conclude definite arrangements for our sailing from that port on March 8.

The days in Tokyo gave us a good opportunity to gain some understanding of the

Military Occupation, how it is organized, how the Japanese are responding to it, and to see the drastic effect of the war on Japan's capital city. On the morning of February 13, we took the Dixie Limited for Kobe, a train reserved for Allied Personnel running to the southern end of Japan, companion to the Yankee Flier which runs from Tokyo to the northern end. After an all-day trip which was full of interest as well as of astonishment and dismay over the extent of destruction that we saw, we arrived in Kobe a little before ten that night. We spent the following day, February 14, with Will McIlwaine and Jim McAlpine who are established in the Dean's residence on the Seminary campus, the only building of all our property in Kobe that survived the bombing and the fire. Several hours of that day were spent in conference with local Japanese Christian leaders among whom were some who had been personal friends of my missionary days more than twenty years ago. On Saturday morning, the fifteenth, we proceeded by train to the port of Hakata, on the southern island of Kyushu, arriving at four o'clock on the morning of the 16th just in time to catch the bi-weekly steamer across the strait to Fusan in Korea.

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KOREA

We had only nine days in Korea, but we made the most of the time, visiting all of our five Stations and having a most satisfactory conference of almost three days with our Survey Committee at Suncheon.

GENERAL CONDITIONS

The over-all picture in Korea as regards political, economic and social conditions, is bad. First of all, there is the unnatural and unfortunate division of the country into two parts at the thirty-eighth parallel of latitude. This might not be serious if it were merely a geographical matter, but the intense ideological struggle that is taking place between Russia and the United States, greatly complicates the difficulties. Indeed, this is at the bottom of much of the unrest and dissatisfaction, that is all too evident everywhere. The Koreans are growing restive under the Occupation. They had expected an early granting of complete independence and self-determination. Many now feel that they have merely succeeded in exchanging one oppressor for two. Little is known directly of conditions north of thirty-eight, as the two sections are effectively sealed off against each other; but refugees who are constantly passing southward over the lines bring scattered reports of the situation in the north. There are rumors which seem pretty well confirmed that Russia is setting up an out and out Communist regime, training a Communist army, ruling with an iron hand, persecuting the Christians in varying degrees, and sowing the

seeds of her philosophy in the hope that when Korea sets up her own government, it will be friendly to the Red Regime.

Nor is the situation south of thirty-eight much brighter. There is dissatisfaction with the American Occupation, some criticizing it as too liberal, others complaining that it is too strict, depending upon whether the individual happens to be a sympathizer of Communism or of Democracy. It may be a compliment to the American Regime that thousands upon thousands of refugees are flocking from the north to the south, but it is unquestionable that this complicates the southern problem. Indeed, it is said that as a result of this infiltration there are now actually more Communists in southern Korea than there are in the north. The total population of the peninsula is now estimated at 30,000,000 of whom 10,000,000 are said to be north of thirty-eight, and 20,000,000 south of the line. A Korean pastor, product of our own mission work, now moderator of the General Assembly and a member of the Provisional Congress, made the statement that there are no Communists north of the line except those that are directly incorporated by the Russians into their own Military Government. All of the others, he maintains, have fled southward into American territory, even the Communists finding more liberty in our Democratic sphere than they do in the area of Red influence. It is out of this situation that the charges arise that the American policy is too liberal. What this pastor and others would like to see is a much firmer control in southern Korea that would "crack-down" on Communism and set up a truly Democratic Regime. The southern Communists, on the other hand, are exploiting the freedom they enjoy under American rule, and with their usual revolutionary tactics are fomenting unrest among the people. It is the opinion of the Rightists that the situation is deteriorating in the south and the blame is laid largely at the door of "easy-going" American tolerance. The Communists, glad of the freedom they enjoy, are nevertheless seeking for more, and are therefore encouraging the criticism that the American policy should be more liberal still.

In all of this the Christian Church finds itself caught between the upper and nether millstones, the Communists being naturally unfriendly toward Christianity, and the Rightists, critical of the American Regime and associating Christianity with it, are impatient with the Church because they believe it to be supporting a situation that is fostering the strength of Communism in the southern area.

In general, one comes away from Korea impressed by the basic strength and influence of the Christian community. Church attendance is now about twice as good as it was during the war, though not up to the level of pre-war days. The smaller country churches, where there are few trained leaders, have not rallied as well as the churches in the larger centers where attendance is

definitely better than even in pre-war times. Leftist opposition to the churches is rife in the smaller places, and the Communists make "lists" of the church members. Koreans are afraid of "lists."

There was first a rush to the Church, the people thinking that with the Americans in control everyone would be expected to be a Christian. Christians were thrust into positions of leadership as the Americans came in because it was felt that they would know how to deal with Americans and were the best people to put forward. Pastors and others became preoccupied with administrative duties under the Occupation and did not take full advantage of the spiritual opportunity that was theirs. The Church was neglected by its own leadership and did not grow as rapidly as it should have done. Nevertheless, the general picture as regards the Korean Church is bright, and the establishment of Christians in positions of prominence and leadership has placed in the hands of the Church an unprecedented opportunity for influencing and directing the whole life of the Korean people.

Living conditions for our missionaries are not too bad. They enjoy the great advantage of being able to trade at the Army Post Exchanges so that food is available in sufficient quantity and at very reasonable prices. Missionaries are allowed to ride on the GI trains, a privilege that one cannot appreciate unless he has seen the mad-house conditions that exist on the Korean trains. In some instances the Army has even provided missionaries with servants. For the most part, missionaries are being treated as though they themselves were members of the Occupational Forces. Three or four jeeps have been purchased by our group at low prices and are proving a fine solution to an otherwise impossible transportation problem.

The five or six houses in which our missionaries are living have been repaired by the Army to a degree that makes them reasonably comfortable—this in exchange for the Army's use of much of our property.

PROPERTY

There has not been the wholesale destruction of buildings and equipment that we saw in China, but it should not be concluded that we have suffered no particular damage in Korea. An inspection tour of our Mission buildings at any station is enough to fill anyone with discouragement and dismay. Mokpo and Kusan Stations seem to have suffered more than the others, though all are in a woeful state of disrepair. The same sort of vandalism that has mutilated our buildings in China is evident in our Korean schools and hospitals and missionary residences. The successive occupation of these buildings by Japanese soldiers, by Korean squadrons, and later by our American troops, has done them no good. It is not a pretty story, but is only the truth to say that some of our property

has been badly abused by our own American soldiers. A part of this is unavoidable, as you simply cannot put forty or fifty red-blooded American boys into one house and expect them to do no damage to the furniture, the walls, the floors, and the windows—witness any dormitory in any college in the United States. Glass is simply unobtainable, and when panes are broken the windows remain open until they are boarded up with cardboard or planks. Our Survey Committee is working on an estimate of the cost of rehabilitating these buildings. No figure has been named as yet, but it will run into the hundreds of thousands of dollars. Two large buildings have been completely destroyed by fire, one apparently through the carelessness of the American soldiers who occupied it.

FINANCE

Financially, our missionaries in Korea are getting along pretty well, and the cost of maintaining a family there is not to be compared with the present standard in China. This is due to the fact, already explained, that our Korea group can do most of its trading in the Army Exchanges at the very low prices that prevail. Only when they are required to spend Korean money does the pinch come, for the official exchange rate fixes the value of the dollar at one to fifteen. That is to say, the dollar brings fifteen yen on the official exchange, whereas its actual value would be more nearly represented by ratio of 150 or 200 to one. This means that wherever our missionaries are required to change their dollars into Korean currency, they take a big loss. At the present time, fortunately, there are not many commodities which have to be bought on the Korean market. Servants, of course, must be paid in Korean money, but a few of our missionaries have been fortunate enough, as previously stated, to have servants supplied them by the Army. There seems to be an inequality of treatment at this point which I am not able to explain.

STATE OF THE CHURCH

While the general health of the Church seems to be good, the war period has offered occasion for some internal bickering that has resulted in the rise of one or two small cliques within the Church itself. In view of the fact that all missionary supervision has been withdrawn for a period of approximately five years, and the direction of things was suddenly thrust into untried hands, this should not fill us with too much discouragement or surprise. One of the cliques, not large, is characterized by an exaggerated eschatological emphasis. Another might be characterized as belonging to the Warfield-Machen School. For this latter group I have no criticism except that it seems to manifest a schismatic tendency. It is to be hoped that the wise guidance that our missionaries can now give to these troubles may prevent any open breach within the Church and bring the whole Presbyterian constituency in Korea into a homogenous whole. The same virtues

that have always characterized the Korean Church are apparent now—a zeal for Bible study, an earnest prayer life, a faithfulness in church attendance, the strict observance of the Sabbath, activity in personal evangelism and witnessing, liberality in stewardship and tithing, and a true sacrificial loyalty to the Church and to Christ. These are excellent foundations and one feels that a Church with this solid basis should not have great difficulty in weathering the storms that may beat upon her from without and within.

REQUESTS OF THE KOREAN CHRISTIAN LEADERS

At several of the Stations we had the opportunity of conferring with a representative group of the Christian leaders. There was a certain sameness about the themes around which discussion revolved, and one got the impression that if there had not been actual collaboration between the several groups there was a marked uniformity in their ideas of what they desired the Mission to do. In substance their requests were as follows:

a. Send us more missionaries. This note was sounded everywhere. There is no question about the fact that the Korean Christians want the missionaries back. They are earnest in this. Their love for the missionaries and their dependence upon them is touching to see. They called for the missionaries by name, inquired about their health and asked when they would be returning. Scarcely a name exists on our whole Korea roster that was not mentioned with great warmth of feeling in these discussions.

b. Re-open the Mission Schools. This, too, was a common refrain. It was accompanied in every instance by a request that in addition to the excellent Middle-Schools that we formerly maintained in Korea, we should now build somewhere in our territory a Christian College. Korean leaders thought that this was especially important in the light of the new ideological sensitiveness of the people. Christians are being called as never before into places of leadership, and these men must be well prepared. There was a determined feeling that we cannot afford to risk losing the preferred position that we now have, or allow any possibility of being unprepared. Middle-Schools might have been sufficient for a past era, but Korea is entering a new day and higher training is necessary. Indeed, many even suggested that we should establish two or three colleges in our area. The college in which we formerly cooperated with the U. S. A. Presbyterians in Pyeng Yang is now cut off because of the Russian occupation in the north. Even if this institution should later be re-opened, there was a strong feeling that a college is needed in the southern area to serve the large Church constituency in North and South Chulla Provinces.

c. Re-open the hospitals. This, also, was a plea that we heard on every hand. Even the

Korean Christian doctors in private practice, who might have been expected to look upon Mission hospitals as rival institutions that would draw patients away, were enthusiastic, indeed were foremost in pressing these requests.

d. Establish a Theological Seminary. The ministers and others were quite unanimous in urging this. They have never liked the Seminary in Seoul, and the one in Pyeng Yang, like the Union College, is now inaccessible, being in the Russian Zone. If there are theological reasons for desiring a Seminary of their own, there is also a strong sectional feeling that enters in. While there is no Mason and Dixon Line in Korea, the people of the extreme south have always regarded the inhabitants of the Seoul area as Yankees, and this feeling manifests itself constantly, whether in politics or business or church.

PERSONNEL

Our little Mission group, numbering only nine at the time of our visit, is as eager as our China group for the coming of early reinforcements. The Survey Committee, after carefully going over the entire list of Korea missionaries now detained in the United States, drafted a list of priorities for their return.

POLICY OF WORK

One of the matters of greatest importance before our Korea Survey Committee was the question of the relationship of the missionary to the Korean Church. It must be remembered that formerly our missionaries were incorporated into the Presbyteries as voting members of these bodies. However, just before the outbreak of the war, largely because the Korean Presbyteries and General Assembly under Japanese pressure had been forced to take actions with reference to the Shinto Shrines that our missionaries regarded as compromising, they withdrew from official connection with the Church. Now, as they return to their field, the question of relationship emerges again. In the meantime, the Presbyteries have repudiated the actions taken under duress and have passed resolutions in which they express their deep repentance and their new loyalty to the principles that had been tacitly denied. This, therefore, no longer stands as an obstruction. At the same time our missionaries are conscious of the fact that the Koreans have developed in self-dependence and in capacity for leadership as a result of the responsibilities thrust upon them during the war years. This is something that they desire to conserve. They do not want to lose anything that has thus been gained, and the question of how to relate themselves to the Church without impairing any of the good that has accrued, is a difficult one. Moreover the situation within the Church itself is still somewhat confused. Around Seoul there are those who are advocating a union of the Methodist and Presbyterians though this movement is weak.

Indeed, the union that was forced upon the churches by the Japanese Government during the war dissolved immediately when the war was over. In the south, as already indicated, there are certain cliques within the Church, with some confusion arising from this source. The whole evangelistic work was carefully considered by the Survey Committee and the following action was taken: "That we recommend to the Executive Committee our relationship be one of informal cooperation and not of membership in the organization of the church."

JAPAN

On the morning of February 26, Dr. Elliott and I boarded a troop carrier plane at the Seoul airport and flew back to Tokyo. Incidentally, it was a bitterly cold day and there was not a spark of heat in the plane. Flying at an altitude of 9,000 feet, we shivered and suffered for more than five hours and made a precarious landing at Tachikawa, twenty-two miles from Tokyo, after having overshot the field and gone fifty or sixty miles too far up the Japan coast. We spent Thursday, February 27, in Tokyo and took the Dixie Limited again on the morning of the 28th, arriving in Kobe that night. We then spent the following two days, Saturday and Sunday, with Messrs. McIlwaine and McAlpine, in a discussion that I feel was highly satisfactory and which outlined temporary policies for the guidance of our Japan group. On Monday, March 3, we proceeded by train to Gifu, where I stopped off for the day while Dr. Elliott went on to Nagoya. While I was in Gifu, I conferred with the Rev. Mr. Date, an old friend and Presbyterian Minister there, and it was past midnight when I joined Dr. Elliott again at our billet in Nagoya City. On the following day, March 4 we visited our Okasaki Station, returning to Nagoya in the afternoon for a two and one half hour conference with Mr. Ichimura, the principal of the Kinjo College. We took the night train from Nagoya, arriving in Tokyo on the morning of March 5. The next two days were spent in conferences with Major Lardner W. Moore, in an unsuccessful effort to confer with the officers of the Kyodan (who were absent at a conference at the Yokosuka), visited one or two places of interest in the city, and made our final preparation for sailing on March 8.

GENERAL CONDITIONS

The destruction of Japan surpasses anything that the imagination can compass. One-hundred-sixteen of her largest cities lie in ruin. I would estimate that the destruction in these centers represents fully 80 per cent of all the industries in the area, and at least 60 per cent of the buildings and dwellings of the cities themselves. All the way from Tokyo to Shimonaseki, a distance of 750 miles, there is not one city of more than 75,000 people, with the single exception of

Kyoto, that does not today lie devastated. We passed through Hiroshima and could look from the window of our train across the flat and empty expanse of what was once a city of 300,000 people. But Hiroshima is not worse than any of the other 115 cities that bore the brunt of our air attacks. The only difference is that one bomb accomplished the destruction in Hiroshima, while hundreds of incendiaries destroyed the others.

The Japanese people are in a desperate plight. Their houses and places of business are gone. The factories that produced the materials by which the nation must be rebuilt, themselves lie in shambles. There is no clothing, for the spinning and weaving mills are gone. The whole Japanese population looks shabby, unkempt, threadbare. The women are wearing the unbecoming trousers that were adopted as a war habit in the factories. Only a few possess kimonos. Prior to the war no Japanese woman would have been seen anywhere in a pair of pants. Today this costume is the common uniform of perhaps 75 per cent of the women and girls. Many of the men are dressed in old Japanese uniforms, stripped of all stripes and insignia. The hideous little cap which made a caricature of the Japanese soldier is much in evidence.

Food, too, is scarce and it is evident that the people as a whole are not getting enough to eat. In conversations with many of the common people I learned that the pinch is felt most crucially in the insufficiency of rice and of sugar. These, it will be understood, constitute basic elements in the Japanese diet. But when all of this is said, Japan presents in many respects a picture far more encouraging than China. The Japanese people are full of enterprise. Already they are beginning to rebuild. In all of their broken cities one sees hundreds of little shacks that have been set-up right in the middle of the ruins. Business is reviving in these humble places, though the tiny shelves are pitifully empty and bare. One wanders through the stores of Tokyo and of the other cities and gets the impression that the Japanese have nothing to sell. The little that is available can be purchased only at prices so phenomenally high that it is beyond the reach of any but the wealthy. If inflation is fantastic in China, then in Japan it is completely out of this world.

The Japanese are a wonderful people. Their capacity for collective planning and concerted execution of those plans is one of their strongest points. Impartial observers, both in China and in Japan, are freely predicting that the recovery of Japan will be more rapid than that of China, though Japan has suffered incomparably the greater blow from the war. The remarkable network of railways and Electric lines continues to function in Japan with amazing efficiency, though there has been prodigious destruction of rolling stock and station installation. The people reveal a will to work and are already engaged assiduously in the task of rebuilding their broken nation.

The attitude of the people toward the Americans is surprising. What inward feelings they may be harboring, one cannot tell, but outwardly they show no resentment against the Americans. Indeed, in the peculiar psychology of the Japanese people, I believe that it has heightened their respect for America that we were able to administer to them the sound thrashing that they received. One after another the Japanese that I met casually in public places told me that the future of Japan and America were inseparably bound together, that the greatest mistake that Japan ever made was the attack on Pearl Harbor, that America had always been Japan's best friend and that this war must mark the end of any competition or enmity between our two nations. This was said with a sincerity and genuineness that I cannot question. If there are America-phobes in Japan, I did not meet them. Christian Japanese told me that the general attitude among the Christian people of the country was that the decisive characteristic of the American attack had saved them from execution by their own military. Many believe firmly that an American invasion of Japan would have meant the wholesale execution of Christians because of the fear the Military had that they might collaborate with the invading army. The atomic bomb, dreadful as it was, is regarded by Japanese Christians as having saved hundreds of thousands of lives, not only those of American soldiers, but of Japanese citizens as well. The fact that this put an end to the war without the necessity of an invasion is looked upon by them as the thing that kept them from destruction.

The outlook for the Church in Japan seems bright. It is the testimony of the men with whom I talked that it was never as easy to do Christian work in that country as it is now. The attendance of the churches has increased phenomenally since the war ended. Mr. Date in Gifu told me that in a small country town he had a Bible class attended by 150. This was a larger number than came to all of his services in four churches prior to the war. He is rejoicing in his work, elated over the prospects that are before him, and was never more cordial in his feeling toward the missionaries and toward our country than now.

General MacArthur has done a wonderful job, and commands the confidence and respect of the Japanese people. The American GI is also deporting himself well in the eyes of the Japanese. I believe that we must have in Japan a group of men of unusually fine morale. They are clean in appearance, well-behaved, dignified but not overbearing, friendly with the Japanese, efficient in their duties and good examples of what we would like American soldiers to be. There are exceptions, to be sure, but the general impression is favorable.

LIVING CONDITIONS OF OUR MISSIONARIES

Our two missionaries, Rev. W. A. McIlwaine and Rev. James McAlpine, are living in a Japanese house in a corner of the Seminary

campus. All the other buildings of the Seminary were completely destroyed by fire. The house is comfortable enough according to standards of missionary life in that country. There is a stove in the living room which gives out good heat and coal is available though quite expensive. The chief difficulty consists in the fact that our Japan missionaries are forced to live entirely on the Japanese economy. When they arrived by steamer in Kobe, they and their baggage were transported to their residence in an American Army conveyance, but on arrival at the front door they were told that this was the last act that the Army would perform for them. From that moment on they were on their own. In this respect the situation is quite different in Japan and Korea. Our Japan missionaries are not allowed to purchase anything from the Army Exchange. They must buy their food in the Japanese market, they cannot ride on the GI trains, no Army facilities are at their disposal. Individually, many of the American Officers in Kobe have been very kind to them; but officially Messrs. McIlwaine and McAlpine must live on what the Japanese market offers. Everything is sky-high, and the official exchange rate of fifteen yen to one dollar reduces the value of our money to one-sixth or less of its actual value.

One of the greatest difficulties is the matter of travel. The Japanese street cars and trains are simply crowded to the doors and windows. It is almost impossible to get on, or having gotten on, to get off again. Recently, on a trip to Gifu, Mr. McAlpine attempted to board a train by crawling through the window. It was the only possible means of access. He reached up from the outside and took hold of the window facing, but just as he was pulling himself in, the wooden frame broke away and he fell back on the adjoining track not more than ten feet behind a switch engine that had just passed. He suffered painful injuries which had him crippled for several days.

It is not clear what solution can be worked out for the financial difficulty. Perhaps an arrangement can be made by which Japanese money can be borrowed in Japan with a promise of repayment at a reasonable rate in American dollars later on. At the present time there is no American business in Japan so that the arrangement that was suggested in China is not workable. There is much talk of an early revision of the official rate of exchange. If this should be raised from fifteen to, let us say, seventy-five to one (the figure that has been suggested) it would go far toward meeting the difficulty.

PROPERTY

Our Mission did not have a great deal of property in Japan, but what was there has suffered a heavy toll of destruction. The entire Seminary plant of five buildings is gone with the exception of the one residence in which our missionaries are living. The Kinjo College which was our largest project of

work in Japan, though not now officially connected with us, suffered almost total destruction. Only the large chapel and auditorium erected a few years ago by the Woman's Auxiliary Birthday Offering remains standing and it is badly damaged by a direct bomb hit and by fire. The chapel is still useable and is one of the finest auditoriums in any college building in the whole country. Several of our missionary residences were burned. Dr. Elliott and I were not able to visit the island of Shikoku because of the limitations of time and transportation so that we cannot report definitely on the condition of our property there. We are informed that several of the missionary residences are still standing.

It is evident that in Japan, too, considerable sums of money will have to be expended in order to provide places for our missionaries to live and necessary equipment for their work.

THE KYODAN

The one question that occupied the major part of our discussions was the question of the Kyodan (a union of churches in Japan) and the relation of our Mission to it. Dr. Elliott and I deeply regret that we did not have an opportunity to confer unhurriedly as we had expected to do, with the officers of the Kyodan in Tokyo. This was due to a circumstance the very thought of which makes us impatient. We had been informed by the agent of the American President Lines in Kobe, that our ship, booked to sail from Yokohama on March 8, would probably be delayed for three days. On arrival in Tokyo on March 5, we telephoned the Yokohama Agency and the report we had received in Kobe was confirmed. With these additional three days at our disposal in Tokyo we looked forward to a full conference with Dr. Kozaki, the head of the Kyodan, and with others of the Secretariat in the Tokyo office. We were informed, however, that all of the staff officers of the Kyodan were at that moment attending a conference in Yokosuka from which they were expected to return in a day or two. However, on March 7, we suddenly received information from Yokohama that our ship would sail as previously scheduled on March 8. There were several matters that we had postponed, thinking that there were yet four days before our boat would leave, and upon receipt of this news we found ourselves rushing around frantically in order to conclude the last-minute arrangements that were necessary before we would leave Japan. In the afternoon of the 7th, we hurried expectantly to the Kyodan office, hoping to find that the staff had returned from Yokosuka and that we might have at least an hour or two of conference with them. To our great dismay, we were informed that they had not yet come back, and would not be arriving until about five o'clock. Inasmuch as this would be after office hours, they were not expected to appear at the Kyodan building but would go directly to their own homes. Tokyo is a big city and it was impossible for us to arrange a conference with these brethren

scattered as they were in unknown and inaccessible addresses all through the metropolitan area. Reluctantly, we recognized the fact that this conference would be impossible.

However, we had a full opportunity to confer with many other groups about the Kyodan and to sound the general attitude and feeling of churchmen here and there concerning this organization.

A word about the Kyodan will be in order:

It will be remembered that the Kyodan came into being as a result of government pressure during the war, and brought together in one organization some thirty-five or forty denominational groups in Japan. The man appointed to be the head of the Kyodan was the Rev. Mr. Tomida Mitsuru, a graduate of our own Theological Seminary in Kobe. He is generally regarded as one of the strongest, if not the outstanding Christian leader in Japan.

It is commonly recognized that while there might have been some sentiment for union among the churches of Japan, the organization of the Kyodan was the direct result of government duress and that no such union of churches would have come about at that time had it not been for this pressure.

Accordingly, there has been much conjecture as to how cohesive this organization would prove to be, once the hand of official authority was released. About three years ago several Boards of Foreign Missions, chiefly centering in New York, formulated their post-war policy with reference to the Kyodan by agreeing that they would recognize the Kyodan as the Christian Church of Japan, that they would send no missionaries to Japan except at its invitation, and that they would make a joint approach to the Japanese Church when the war was over, dissolving erstwhile mission organizations and pooling their missionaries in a common reservoir of supply. This is my language, but it expresses faithfully, I believe, the terms of the agreement. There were eleven Boards, as I recall, that entered into this compact, but I have recently learned that one has withdrawn, possibly two. Some twenty-five other Boards, including our Executive Committee, did not associate themselves with this group. Our Committee felt that it was too early to make such commitments and that the future of the Kyodan was not clear enough to warrant such action. We knew, for example, that the Presbyterian group had been most reluctant to come into the Kyodan and had held out to the end. It seemed likely that when official pressure was withdrawn this group might want to set itself up again as a distinct Presbyterian denomination. This possibly appeared all the more likely in view of the fact that the two other strongest groups in the Kyodan were the Congregationalists and the Methodists, with whom both doctrinally and in the matter of polity the Presbyterians had little in common. That is to say, the union did not appear to be a natural one and the prospect of its continuance after the war was none too sure. It

seemed the part of discretion to wait and see what course the Japanese Christian community itself would choose. It would have been embarrassing to us, had we joined in an agreement to support the Kyodan, if our own group, the Presbyterians, withdrew from it and left our Mission associated with an organization that was historically and traditionally quite independent of our own work in Japan.

The present situation with reference to the Kyodan seems to be as follows:

The following groups have withdrawn:

The Episcopal Church

The Lutheran Church

The Salvation Army

A part of the Baptist Church

The Reformed Church of Christ in Japan, a new organization which is as yet very small.

The Seventh Day Adventists, who, I understand, never went into the union, having successfully resented the government pressure throughout the war.

The International Christian Church (Korean)

The Christian Brethren (Holiness)

The Immanuel United Evangelistic Band

The Oriental Missionary Society

The Jesus Society

The Church of the Living Water

The Gospel Healing Evangelistic Band

Within the Kyodan itself today there is widespread disaffection. It seems indubitable that other groups will withdraw. Whether the Presbyterians will be among these, remains to be seen, but the fact is that all through the Presbyterian group there are mutterings of dissatisfaction and unrest. Take, for example, the interview which I had with Mr. Date at Gifu. There are eight ordained ministers in Gifu Prefecture. All are at the present time holding membership in the Kyodan. Mr. Date has been acting throughout the war as a sort of head man for this group and he has represented them in all consultations with government officials. All of these eight ministers, he said, are dissatisfied with the Kyodan and are ready to withdraw. They embrace several denominations, only three of them being Presbyterians. When asked for the reasons why they were dissatisfied, he replied:

(a) That the Kyodan was forced on the churches by the government. This, he said, cannot be gainsaid.

(b) It is authoritarian, not Protestant, and is inconsistent with the democratic form.

(c) There is no freedom. Ministers cannot attend the Sokai, the general Council meeting. Only a few are appointed to go and these are usually the same ones.

(d) The ministers of Gifu Province are therefore like men with bombs in their

hands, waiting for a good opportunity to explode them.

(e) Three or four churches in the neighboring prefecture of Aichi, a part of the same church district, have pulled out since January of this year.

Such attitudes and feelings are quite widespread. Dr. Imanura, formerly a professor in our Kobe Theological School, expressed himself as being pessimistic about the Kyodan, though he himself is a member in good standing. He stated that the motive for union was government pressure and that thoughtful ministers of the Presbyterian group are doubtful about the value of the Kyodan. Theological unity is difficult, he said, in view of the wide range of doctrinal differences. The Kyodan, is not a Catholic Church, but Congregational in its form with each separate group of believers following arbitrary and individualistic lines. Indeed, he declared that the Kyodan was not a church. There is too much centralization and a neglect of country areas. He hopes for the dissolution of the Kyodan and a return to an outright Presbyterian organization with creed and polity along traditional Presbyterian lines.

Even the leaders of the Kyodan realize and admit that dissatisfaction is growing, and the outcome is by no means predictable at this moment. The Rev. Mr. Tanaka, pastor of the largest Presbyterian Church in Kobe stated that more than half of the Presbyterians of Japan would like to withdraw.

In these conversations I frequently raised the question as to why, then, more ministers did not withdraw from the Kyodan if dissatisfaction with it was so widespread. The answers I received were as follows:

(a) The procedure is meticulous. One cannot, if he desires to do things decently and in order, simply announce that he is quitting. He must go through the form of presenting his resignation to the proper authorities and of having it acted upon in due course. This places the individual under the necessity of stating all of the reasons and grievances that have led him to his decision, and this is something which one naturally shuns.

(b) A church cannot withdraw from the Kyodan without losing its right to its property, for most of the church properties were registered with the Kyodan under the war time regime.

(c) All pensions and ministers' annuities are held with the Kyodan. One who withdraws forfeits his life.

(d) The Kyodan is constantly influencing churches and ministers to stay in, warning that the Boards in the United States will not help any except those that are affiliated with the union organization.

It would be a wonderful thing if there could be in Japan a union of churches that would represent a genuine oneness of heart and conviction, a voluntary grouping together of Christian people who had found

a satisfactory common basis for a united church life. But this situation simply does not exist in Japan, and it is a fanciful idealization of the Kyodan to speak of it as some have done as a challenging example of Christian fellowship and unity. The fact is that the churches of Japan have not been free to choose their own way in this matter. The United Church exists today as the result of pressure. It was brought into being by the pressure of the Japanese government. It is being held together today largely by pressure exerted upon it both from without and within. When eleven of the larger Mission Boards in the United States announced three years ago that they were committing themselves to the recognition and support of the Kyodan no doubt there was no intention of exerting pressure but actually this made it almost impossible for the churches of Japan to be free unless they were ready to cut themselves off from the major sources of help and support in the United States. Relief funds that have been sent from the Japan Committee of the Foreign Missions Conference to assist the Christian ministers of Japan in this time of great economic stress have been given only to Kyodan ministers. I have already mentioned the fact that properties are in the hands of the Kyodan and that pensions are also lodged there. The Kyodan itself brings pressure to bear on individual churches saying that the American Boards have already indicated their purpose to co-operate only with the Central United Church organization.

Under these circumstances one can understand how difficult it would be, even on the part of those who are thoroughly dissatisfied, to sever their relations with the Kyodan. There is nothing into which one can withdraw. If he resigns, he is out. He cannot withdraw into his own denomination, because this was dissolved in forming the United Church and is gone.

In the light of all these circumstances it is the judgment of our Japan Survey Committee that our Executive Committee would be wise to wait a while longer before determining the policy of our relationship to the United Church. The situation is by no means stable at the present time and it would seem the part of discretion to wait until the Japanese Christian community has had a free chance to choose the pattern into which it would like to be organized.

THE REFORMED CHURCH

A small group of Presbyterian ministers have organized themselves into what they are calling the Reformed Church of Japan. Our interest in this organization grows out of the fact that most of these men are graduates of our own Kobe Theological Seminary, and are men of fine faith and conviction. They constitute the nucleus of a group that during the war and before took the strongest stand against state Shintoism. They are enthusiastic advocates of the Reformed Theology. They are not eschatologists,

and a very full creedal statement that they have drawn makes no mention, as far as I can recall, of eschatology in any shape or form. They are, however, strict followers of the Westminster Confession. They admire Dr. Machen for his theological position, though they know nothing about the constitutional aspects of the discussions that centered around him in the U.S.A. Church a few years ago. This group would warmly welcome the sympathy and support of our Mission, though they have made no direct overtures. While the members of our Survey Committee greatly admire the fortitude and the faith of these men, they are not recommending any affiliation with this group at the present time any more than with the Kyodan. They feel, as explained above, that it is better to wait a while longer until the overall picture in Japan becomes clearer. In the meantime, they think it wise to pursue the policy of giving assistance to all the churches and men with whom we were formerly associated, whether they are in the Kyodan or out.

THE KINJO COLLEGE

It will be recalled that the Kinjo College in Nagoya is a direct product of the work of our Mission, probably the most outstanding single piece of work that our missionaries have done. Our official relationship with this institution ended several years before the war when it was turned over to the Presbyterian Church in Japan as a finished job. This was in line with our essential missionary policy of working for self-government and self-support, and of transferring to National control any project of work that had reached such a state of maturity as to be able to stand on its own feet. Our relations with the Kinjo College suffered some estrangement because of the fact that under increasing government pressure the school seemed to the Mission and to our Executive Committee to take a compromising position with reference to Shintoism when it sent its students to attend the ceremonies at the Shrines. Just before our missionaries withdrew from Japan before the war, two or three of its members were teaching in the Kinjo College, but with the understanding that they had no part in its administration and were not responsible for its policies.

On March 4, about 3:15 p.m., Dr. Elliott and I called at the Kinjo College. The school is operating at its old site. All buildings except the chapel and the little gate house were destroyed by fire. The missionary ladies' home is gone; only the ruins of an old cook-stove oven can be seen. The red brick wall is still there. The school is now housed in temporary buildings, frame structures of barracks style, which stand on the same campus and, in some cases, on the same foundations. These buildings were provided largely as gifts of alumnae. The chapel building was

struck by a bomb and is badly damaged at one end. The building also suffered from fire. However, the main part of the structure is virtually intact, and the chapel itself is in surprisingly good condition. Only the ceiling will need considerable repair. The chapel is in use and is as it stands one of the finest college auditoriums I have ever seen.

Equipment of all kind has been lost—physical and chemical laboratory furnishings, library books, pianos, tables, chairs, desks, and the like.

The school now has an enrollment of 2400—approximately 1000 in the college, 1100 in the Middle School and 300 in the night school.

Mr. Ichimura stated that half of the present faculty are Christians, and the other half are "Kyudoshu." (Inquirers.)

Mr. Ichimura related some of the difficulties he experienced during the war under the pressure and suspicion of the Military Regime. He was constantly called up for questioning—never actually jailed, but detained innumerable times in the police station. School was ordered to place "god-shelves" in the class room buildings and in the dormitories. This, Mr. Ichimura steadfastly declined to do, and succeeding in holding out throughout the entire war. Bible teaching, chapel services and group prayer meetings continued through the whole war period. Reports from every source indicate that this school was probably the strongest in all Japan in maintaining a Christian position throughout the emergency. Mr. Ichimura deserves much credit for the courage and steadfastness he has shown.

And now we come to the most significant part of the interview. Mr. Ichimura on his own initiative, without any encouragement or suggestion from us, expressed the attitude of the school as follows:

a. They are deeply ashamed and repentant over the position taken with reference to the shrine which involved at least the semblance of idolatry.

b. They feel that this issue does not any longer exist, also, that it is not likely ever to become an issue again. But if it should—

c. They resolve never again to participate in Shrine observances; to have the reading of the imperial rescript on education; or to have the ceremony in the presence of the Emperor's portrait. On the positive side, they resolve to emphasize Bible teaching; to stress chapel; to develop devotional and prayer groups; to strengthen the Christian character and witness of the school; to conduct the institution along the lines of the conviction and principles held by the Southern Presbyterian Mission. This last resolve, Mr. Ichimura explained, was based on two reasons: (1) the historical and traditional

association of the school with the Southern Presbyterian Church, and (2) their convictions that these principles are right.

I asked Mr. Ichimura if he would be willing to give the substance of his statement in a letter to the Executive Committee, and he said he would be glad to do so. It is my feeling that if he does this, we should gladly accept it as a clear promise to break with those things which in the past have prevented our full co-operation with the College and to carry on the school along lines we can heartily approve. Our help is greatly needed just now, both in money and in personnel, and I earnestly hope we can offer assistance in both ways. This is one of the happiest results of our trip and would, of itself, justify the long journey, the time and expense involved. (This letter has subsequently been received.)

This would make it possible for the women of the Church to help with the repair of the fine chapel which they built a number of years ago with their Birthday Offering, something that I believe they are eager to do.

Specifically, Mr. Ichimura would like for us to send out some lady teachers—several, if possible. He wants Mrs. Smythe and Miss Archibald as soon as they can be sent. He also asks that we rebuild, or build anew, the ladies' residence which was destroyed in the bombing of Nagoya. At the present exchange rate of fifteen to one any construction will be entirely too expensive for us to undertake. It would involve a foolish waste of funds. But a more reasonable rate, say seventy-five to one or better, might open the way for us to help.

CONCLUSION

Thus I bring to an end the hurried summary of some of the most significant experiences that were ours. I submit this to the Committee with the dismal feeling that it falls far short of what would be worthy of the responsibility entrusted to me on this deputation. In my mind the picture in the Far East is confused. Never have I returned from a visit to any field with so painful a sense that I have been unable to bring back to the Committee any sharp and clear outline of the situation by which we are faced. Some of this, I believe, is due to the fact that the conditions themselves are chaotic, and perhaps there is no pattern for one to see. We can afford, I believe, to go slowly in arriving at definite conclusions and policies. My suggestion would be that we give our Survey Committees plenty of time to work on their recommendations in the light of the developing situations. Thus, with the best advice we can receive from the field, and depending prayerfully upon God for his guidance from day to day, let us hope and believe that we shall be led into a greater era of service than we have ever known before in China, Japan and Korea.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
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